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G.

For the Belfast Monthly Magazine.

ACCORDING to our promise, we now communicate the eleventh report of the board of education, which will be found to contain matter of considerable interest. A bill in consequence of it has been introduced into the house of commons, by Secretary Pole, which is ordered to be printed, and is to lie over till next session. We hope to procure a copy for insertion in our next number.

ELEVENTH REPORT FROM THE COMMISSIONERS OF THE BOARD OF EDUCATION IN IRELAND; ORDERED BY THE HOUSE OF COMMONS TO BE PRINTED APRIL 9, 1811.

PARISH SCHOOLS.

To His Grace Charles Duke of Richmond and Lenox, &c. Lord Lieutenant of Ireland.

MAY IT PLEASE YOUR GRACE,

WE the undersigned commissioners, appointed for enquiring into the several funds and revenues granted by public or private donations for the purposes of education, and into the state and condition of all schools upon public or charitable foundations in Ireland, proceed to lay before your Grace our report upon the state of the PARISH SCHOOLS.

These are the oldest institutions under the denomination of schools in this country; they are co-eval with the introduction of the Reformation, and were established Anno Domini 1537, in the 28th year of the reign

of King Henry the eighth, when an act of parliament was passed, intituled, "An act for the English order, habit, and language." The views and object of this statute will be best explained by the following extract from its preamble: "The King's Majestie, our most gracious and redoubted sovereigne lord, prebending and waying by his great wisdom, learning and experience, how much it doth more conferre to the induction of rude and ignorant people to the knowledge of Almighty God, and of the good and virtuous obedience which by his most holy precepts and commandments they owe to their princes and superiors, then a good instruction in his most blessed laws, with a conformitie, co-incidence and familiarity in language, tongue, in manners, order, and apparel, with them that be civil people, and do profess and knowledge Christ's religion, and civil and politique orders, laws, and directions, as his grace's subjects of this part of this his land of Ireland, that is called the English pale, doth most graciously, considering that there is again nothing which doth more conteyne and keep many of his subjects of the said land in a certain savage and wilde kind and manner of living, then the diversitie that is betwixt them in tongue, language, order, and habit." And after an ordonance that the Irish habit and apparel should be abolished, and the peculiar form in which the Irish wore their hair, discontinued, the statute proceeds in the third section to enact, "That every person or persons the King's true subjects inhabiting this land of Ireland, of what estate condition or degree he or they may be or shall be, to the uttermost of their power, cunning, and knowledge, shall use and speak commonly the English tongue and language; and that every such person and persons having

childe or children shall endeavour themselves to cause and procure the said childe and children to use and speak the English tongue and language, and according to this or their abilitie, cunning, and power, shall bring up his said childe and children in such places where they shall or may have occasion to learn the English tongue, language, order, and condition." And with a view to the general introduction of the English tongue and language, it further enacts, that spiritual promotions should be only given to such persons as could speake English, unless after four proclamations made in the next market town such could not be had; and further, that every archbishop, bishop, and Suffragan, and every other having authority and power to give order of priesthood, deacon, and subdeacon, shall at the time they gave to any person any of these spiritual orders, administer to each of them a corporal oath, not only that he will endeavour himself to learn the English language, and instruct and teach the English tongue, to all under his rule, order, and governance, and in likewise shall bid the heades in the English tongue, and preach the word of God in English, but also that he shall "keepe or cause to be kept within the place, terretorie, or paroch where he shall have rule, benefice, or promotion, a schoole for to learne English, if any of the childrene of his paroch come to him to learne the same, taking for the keeping of the same schoole such convenient stipend or salarie as in the said land is accustomedly used to be taken." And it is further enacted, that if the bishop or suffragan omit to administer such oath to the person receiving any spiritual promotion, and "that shall have the service of any paroch church under him," he shall pay a fine of three pounds six shillings and eight-pence, one moiety

of said fine to be paid to the King, and the other to the informer; and any person promoted to any benefice as aforesaid, and neglecting to fulfil the tenor, purport, and effect of said oath, is for the first offence to forfeit the sum of six shillings and eight-pence; for the second offence, twenty shillings; and for the third, to be deprived of his benefice. There is a provision in the act, that it should not extend or be prejudicial to any clergyman residing in any metropolitan cathedral, or collegiate church, and studying at any university, or otherwise out of the land by the King's commandment, "but that such paroch priest or priests which shall have the service of any paroch church under him or them, shall during their absence teache the English tongue and language, and keepe a schoole according to the form of this act, under a penalty of twenty shillings a year for any year that he shall omit the same."

Under this act the parish schools of Ireland were established; and every Clergyman now inducted to a living, takes an oath in the words following:

"I, *A. B.* do solemnly swear, That I will teach or cause to be taught, an English school within the said vicarage or rectory of..... as the law in that case requires."

How far the provisions of this act of parliament, which related to the instruction of the Irish and of their children in the English language, were enforced in the reign of Henry the eighth; and whether any or what number of English schools were immediately established in consequence of it; we have no means of ascertaining at this distance of time. The measure certainly met with opposition from some of the leading members of the church*. Though none of the statutes of the next

* See Archbishop Dowdall's Life, in Ware.

reign (Edward sixth) are preserved in the Irish statute book, it appears (if we may rely upon the Historian Leland and his authorities, Sir J. Davis, Ware, and a MS. * in Trinity College, Dublin) that during that reign the Irish language was become so predominant within the English Pale, that laws were repeatedly enacted to restrain it, but ineffectually; and we find the Irish chancellor of that time complaining in a letter to the Duke of Northumberland, president of the council in England,—“That hard it was that men should know their duties to God and the King, when they shall not hear teaching or preaching throughout the year.”

Where there was such a general want of clergymen resident on their livings, it may be presumed, that there were very few, if any, parochial English schools then existing; and it appears from the Irish statute book that (in the reign of Elizabeth) the English language had made so little progress in this country, and that so many of the clergy themselves of the reformed church were at that period unable to officiate in the English language, that in the act for “The uniformity of the common prayer,” (2d Elizabeth, chap. 2. anno domini 1560) it was found necessary to enact, That in any church or place where the common minister or priest had not the use or knowledge of the English tongue, he might celebrate the services “in Latin, according to the order and form as they be mentioned and set forth in the said book (the book of common prayer) established by this act, and according to the tenor of said act.” It is not therefore very probable, that under such unfavourable circumstances any considerable num-

ber of English or parish schools could have been established in Ireland at that period. But of this we have no certain information; all that appears, is, that the government was not inattentive to the circumstances of education at this period, for in the 12th year of the reign Elizabeth, an act was passed, intitled. “An act for the erection of free schools,”—the act under which the present diocesan schools were established. This act (as we have shown in a former report) not only provided that a free school should be kept in every shire town, but also provided, that a school house should be built in each (the first erection probably of these buildings in Ireland;) and as the preamble to this act attributes “the manifold and heinous offences, daily and hourly committed and perpetrated, to a lack of good bringing up the youth of this realm, either in public or private schools, where through good discipline they might be taught to avoid these loathsome and horrible errors;” it may be inferred that the establishment of the English or parish schools had not then been generally carried into effect; and in fact, however fully sensible our ancestors may have been of the importance, both in a moral and political point of view, of providing for the good instruction of the children of the middle and lower orders of the Irish people, it is almost certain, that the very unsettled state of Ireland during the reign of Elizabeth and the greater part of that of her successor (James the first) and the convulsions of the three following reigns, (Charles first and second, and James the second) afforded little opportunity for carrying into effect the general establishment of English or parish schools under the act of Henry the eighth, or of the free schools of Elizabeth, already men-

* Cusack's letters to the Duke of Northumberland, Anno Domini 1552; Cusack was then Chancellor of Ireland.

tioned. These acts, however, prove that the importance of a good education for the children of this country, of the middle and lower orders, engaged the attention of our earliest legislators ; and it is remarkable, that both of these very ancient statutes attribute most of the evils which then afflicted this country, to the want of good and general instruction.

Some attention appears to have been paid in the reign of Charles the second, to the regulation of schools in general, by excluding improper persons from having the charge of them ; for in the 17th and 18th year of this reign, an act was passed, which provided "that all schoolmasters should take the oaths of allegiance and supremacy, and be licenced by the ordinary." This act was afterwards further enforced in the 7th year of King William the third, when an act was passed (chapter 4th) intituled, "An act to restrain foreign education ;" in which it was amongst other things enacted, that the act of the 28th year of Henry the eighth, before-mentioned, "should from thenceforth be strictly observed, and put in execution." The next act of parliament in any way relating to the parish schools (or to the schools for the lower orders) which is to be found in the Irish statute book, is one passed in the 8th year of George the first, chapter 12, and at present in force ; it is intituled, "An act for the better enabling of the clergy having cure of souls, to reside upon their respective benefices ; and for the encouragement of protestant schools within this kingdom of Ireland." In the 9th section of this statute, it is enacted, "that for the better encouragement of English Protestant schools, which are much wanting in this kingdom," it shall and may be lawful for every archbishop and bishop, with the consent of his chapter, and for every dean, archdeacon, dignitary, prebenda-

ry, rector, vicar, and ecclesiastical person whatsoever, with the consent of the archbishop or bishop of his diocese, to make an absolute grant to the churchwardens of each parish, and their successors for ever, of any quantity of land to any of them respectively belonging, as glebe or otherwise, not exceeding two acres for an archbishop or bishop, and one acre for any other person before-mentioned, for the use of a resident Protestant master to teach the English tongue ; which schoolmaster is to be nominated by the person making the grant, and to be licensed by the archbishop or bishop of the diocese. And by an act afterwards passed in the 5th year of George the second, chapter 4th, section 9, tenants in fee tail or for life, in possession with immediate remainder to issue, may by deed grant an acre of thirty shillings yearly value, and not part of demesne, to the churchwardens of any parish for the same use for ever. This is the latest act that we find in the statute book that seems to have any relation to parish schools. Since this report was drawn up, but previous to its signature, an act of parliament received the royal assent last session, intituled, "An act for enabling tenants in tail and for life, and also ecclesiastical persons, to grant land for the purpose of endowing schools in Ireland." By this act all persons whatsoever seized of any lands in fee simple, fee tail or for life, in possession with immediate remainder to his, her, or their issue of any interest in lands, are empowered by his or their deeds respectively, to grant any part of such lands, not exceeding half an acre Irish plantation measure, within the liberties of any city or corporate town in Ireland, nor two acres, Irish plantation measure, in any other part of Ireland, of whatever yearly value the same may be, and being no part of demesne lands, to any

person or persons, body or bodies corporate, whether aggregate or sole (who shall be approved of for that purpose by the bishop of the diocese in which such lands lie) and to his and their heirs or successors, in fee simple, or for any lesser interest, in trust and for the use of a resident schoolmaster and subject to such condition respecting the mode of appointing such schoolmaster and his successors, and the plan of education and regulation of such school and its concerns, as shall be specified in such deed, or as shall afterwards be agreed upon between the persons making such grant and the person or persons, bodies politic or corporate, who shall advance his or their money to the amount of not less a sum than one hundred pounds, either for the building of a school house on the lands so granted, or for the endowment of a schoolmaster; and by this act all ecclesiastical persons whatsoever are empowered to grant any quantity of their church or glebe lands, not exceeding one acre, for the same purpose, in the same manner, and subject to the same conditions. From the forgoing view of the parish schools, it appears that they were, at their first establishment, intended to be compulsory as well on the people as the clergy, for the purpose of introducing the knowledge and practice of the English language, then unknown to the native Irish, who were required to bring up their children in such places where they could learn that tongue; and the corresponding duty of keeping those schools for teaching the English tongue, or causing them to be kept, was enjoined to the clergy at their institution; but it ought to be remembered, that this statute enjoining the clergy to teach or cause to be taught the English language within their respective districts, seems confined in its object of civilization only, and in no degree adverting to protes-

tantism, as it expressly requires the clergy to bid their beades in English; but it appears that in the time of Charles the second, of William the third, and of Anne, the advancement of the Protestant religion was more distinctly provided for by the legislative regulations respecting schools; and from the acts of George the first and second, above cited, it further appears, that the legislature expected that the bishops and dignitaries and parochial clergy should make grants of small portions of their church lands, for the purpose of erecting school houses thereon; and many such grants have from time to time been made. It does not however appear that at any time any grants of money have been made by parliament, or any fund appropriated for defraying the expences of building parish school houses; and we have reason to think, that most of those actually erected were built at the expense of the several parishes, or by the bounty of individuals. Few, if any, of these school houses are much older than the reign of Anne, the most ancient we believe to be the school house of St. John's parish in the city of Dublin. Though the act of Henry the eighth, as is already stated, ordains that every incumbent in the kingdom should keep or cause to be kept an English school in his parish, yet there is no regulation made therein of the stipend to be paid by the clergymen to the person whom he shall cause to keep the school for him; but we find that a custom has universally prevailed (though we cannot trace the period of its commencement) for the incumbents of parishes, in which parish schools are kept, to allow the schoolmaster forty shillings per annum as his salary, and whenever this small stipend (utterly inadequate at present) is paid by the clergymen to a schoolmaster, the school is considered as a parish school.

We now proceed to lay before your Grace a statement of the result of the enquiries made by the former commissioners into the state of the parish schools in Ireland, in the year 1788; and also an account of the condition which they appeared to be in, according to the returns made to us in the years 1808 and 1809.

It appears from the returns to the former board from all the dioceses in Ireland, excepting five—viz. Armagh, Meath, Elphin, Kilmore, and Cashel, that there were in the year 1788, in the twenty-nine dioceses which furnished these returns, comprizing eight hundred and thirty-eight benefices, three hundred and sixty-one parish schools, that is, effective schools, to which the incumbents paid the stipend of forty shillings, or more, per annum, to each master; that in seventy-four of these eight hundred and thirty-eight benefices, the respective clergyman paid the salary of forty shillings to a nominal master, who did not keep school; and that in the remainder of the said number of benefices, being four hundred and three, it did not appear that the incumbents either paid the salary, or caused any school to be kept. It appears also by these returns, that the number of children instructed in 1788, at the parish schools, was about eleven thousand, and the number of school houses about two hundred and one; and also, that the prices paid by the parents of the children at those schools for their instruction, varied from one to three shillings per quarter; and that spelling and reading in all, and writing and arithmetic in some, comprized the course of instruction.

Returns, at our request, have been furnished to us by order of the several archbishops and bishops to their clergy, from all the dioceses in Ireland; these returns, however,

comprize no more than seven hundred and thirty-six* benefices and unions. But it appears, that in this number of benefices, there are five hundred and forty-nine parish schools at present kept, and the number of children returned as receiving instruction at them, at certain periods of the year, amounts to about twenty-three thousand. It appears also, that the northern dioceses are best furnished with parish schools, and school houses; that in the city of Dublin there are as many parish schools and school houses† as there are benefices, and that the other parts of the diocese of Dublin are in general well supplied with both; and the same may be affirmed of the diocese of Meath, and of the united dioceses of Leighlin, and comparatively of Ferns, all in the province of Leinster; but it appears, that in the dioceses in Munster and Connaught, not much more than half of the benefices have parish schools; that the number of school houses in these is very inconsiderable, and in four dioceses it would appear that there are none. It is evident, however, though it is stated by several of the clergymen of the latter dioceses, in their returns, that the parish schools in those parts of Ireland are fast declining, yet, that on the whole, their number is increasing throughout Ireland, there being, as already stated, five hundred and forty-nine parish schools kept in the seven hundred and thirty-six benefices from which returns have been fur-

* There are about one thousand, one hundred, and twenty-two benefices in Ireland.

† In the parish schools in Dublin most of the children are lodged, dieted and clothed, as well as instructed. These schools are supported by annual charity-sermons, and subscriptions, and some few of them have permanent funds, and the masters and mistresses have liberal salaries and allowances.

nished to us; whereas it appears, that in the year 1788, there were but three hundred and sixty-one kept in 837 benefices; it appears likewise, that the number of children instructed at these schools, has more than doubled the number returned in 1788; and had the returns from the parishes in each diocese been fuller, we may presume that it would have appeared that the number of children receiving instruction at these schools, is more considerable than twenty-three thousand; but the number of parish school houses does not appear to have been increased as much as might have been expected since 1788, being only two hundred and thirty-three in the seven hundred and thirty-six benefices from which we have been furnished with returns. The present course of instruction at these schools, comprises spelling and reading, writing, and arithmetic: in most of them, some of the children are free scholars, but the greater part pay for their tuition at rates, which vary from two shillings and sixpence to three shillings and three pence, three shillings and nine-pence halfpenny, four shillings and four pence, five shillings and five pence, and in some few cases the rate is we believe as high as eleven shillings and fourpence halfpenny per quarter. These schools are open to children of all religious persuasions. But there are certainly a great many instances stated in these returns, and particularly in those from the dioceses in the south and west, and in some from the province of Leinster, of Roman Catholics refusing to send their children to be instructed at them; and this refusal is stated to have arisen from an order to that purpose, given by some of the Roman Catholic clergy; in consequence of which, children of their persuasion, who had attended them, had

been immediately withdrawn, and sent to schools opened by Roman Catholics in their neighbourhood.

In many of the parish schools, the parish clerks are also the schoolmasters, and some of the masters are paid by the incumbents a higher salary than forty shillings per annum, in some cases five, and in a few others ten guineas per annum, with the advantages of a house and garden rent free. But these allowances, &c. are voluntary and during pleasure; and we have observed, that in most cases, those schools are the greatest, where the allowances are most liberal. But throughout the returns sent in to us, there is a general complaint of the want of school houses, and of the difficulty of procuring properly qualified masters, on account of the inadequacy of the salaries, and the want of proper accommodation for them and their scholars; it is stated to us also, that the number of the children attending these schools varies at different periods of the year, being generally the lowest at those seasons (in spring and harvest) when any employment is to be had for children, their parents at such times keeping them from the schools, for the sake of the small pittance they can earn by weeding the crops and binding the harvest, which small pittance (generally not more than three or four pence per day.) is however an object to their indigent parents. In one return only it is stated (return from the union of Sligo, diocese of Elphin) by the clergyman, that many of the poor people of his parish were averse from sending their children to school, conceiving that the sedentary habits required there, unfitted them for bodily labour. But we are persuaded, that, generally speaking, a very great and almost universal desire exists at this moment among the

poor of this country, to give their children some kind of school education; among the many instances of this general inclination stated in the returns, we shall select the following. In the return from the union of Castlemore, diocese of Killala, in which benefice there are ten schools, one of which is a parish school, it is stated, that six hundred children attend these different schools, "but that double the number could and would attend, were they not prevented by the poverty of their parents, who cannot afford to pay for their instruction."—The curate who makes the return from the parish of Upper Langfield, in the diocese of Derry, states, that in his parish, "the population though poor is numerous, amounting to nearly fifteen hundred souls, about three-fifths Romanists, the remainder composed of the established church, and dissenters, all striving to a degree at once exemplary and affecting, to give their children as much learning as possible; so that if there were a roomy and commodious school-house, it would quickly be filled. The present school is kept in a small dark and inconvenient building, lent by a farmer."

And in a return from Drumaul (diocese of Down and Connor) the general disposition in the lower orders for educating their children is mentioned, and as a proof of it, it is stated, that "in two or three instances the poorer parishioners have erected school houses by a voluntary subscription among themselves."—And in the return from the Union of Kilbride and Multifarnham, in the diocese of Meath, a more remarkable fact is stated, namely, that a night school was kept at Multifarnham, "to accommodate the children obliged to labour in the day:" at which school one hundred and thirteen children are returned as attend-

ing. The clergyman who makes this return, gives it as his opinion, "that the parents, in the choice of a master, are governed more by his merit and proximity, than by his religion, though, all circumstances equal, they would prefer a master of their own religion." And in a return from the parish of Lea, diocese of Kildare, a fact is stated, which seems to corroborate this opinion, viz.—"That the parish school was flourishing, until a Roman Catholic priest encouraged a Roman Catholic to set up a school in opposition to it, and was at first successful in drawing off such pupils as were Roman Catholics. And further, that charges having been fabricated against the Protestant parish school master, which occasioned his dismissal; another was appointed, who shortly after dying, the former master was recalled, and replaced at the request of those very people who had exhibited the false charges against him, and who solicited his return, as the Roman Catholic school-master had disappointed their hopes." It certainly; however, appears from our returns, that religious prejudices in too many parts of this country, but more particularly in the south and west, have operated against the attendance on the parish schools. For very many instances are stated of Roman Catholic children who had attended them, having been withdrawn by order of their priests, and never suffered to return; and a very strong instance of a mutual religious prejudice in this respect, is stated in a return from the parish of Ballesidare, diocese of Killala, namely, that "there seems to be a general determination in that parish on the part of the Roman Catholics, not to send their children to Protestant schools, and *vice versa*." But we observe in the other returns from the same dio-

cese, that Protestant and Roman Catholic children are mixed in the parish as well as in the other schools; we find also in the other dioceses, Protestant children returned as going to schools kept by Roman Catholics; and from the general returns from all the dioceses, it is evident, that a large proportion of the children attending the parish schools throughout Ireland, are of the Roman Catholic religion.

We shall now conclude this report, by submitting the following observations to your Grace's consideration :

First, That for the original objects of their institution, namely, the introduction and diffusion of the English language in Ireland, the parish schools can no longer be deemed necessary.

Second, That for the purposes to which they were afterwards converted, namely, the advancement of the Protestant religion, and the education of the lower classes, they have proved in a certain degree useful, where they have been continued, but in both respects inadequate, on account of the extent and population of the several parishes; so that in truth, if one school were well established within each benefice or union, unless the children were forced to be educated as the act expresses, at such places where they could learn the English tongue, it would ill supply the want of instruction to the inhabitants, who for the most part live not collected in villages and hamlets, but in abodes dispersed through the range of perhaps 10,000 Irish acres. No one establishment could be placed so central as not to be inconveniently distant from many who would wish to attend it for daily instruction. Children of tender years, though of sufficient age to be capable of learning, cannot go very far from home for educa-

tion; the impediments in the way are obvious, even if a difference of religious persuasion did not create further obstacles.

Third, that the present imperfect state of the greater number of the parish schools, has arisen from various causes, which it has not been in the power of the clergy to counteract; and that their efforts to establish schools in their respective districts, taught by Protestant masters, have necessarily been attended with difficulty, and frequently with disappointment, from the want of masters, from the want of funds, from the want of co-operation, from the want of buildings and accommodation, which, if provided, could not for any length of time be supported, as there is no provision by the laws for repairs. To which we may add, the insufficiency of the stipend which general usage has so long established, and which even in that proportion, cannot legally be demanded. These circumstances will fully account, why the proportion of parish schools is so much below the number of benefices or unions in Ireland.

With respect to the oath before-mentioned, taken by the clergy at institution, to keep, or cause to be kept, an English school according to the provisions of the act of Henry the eighth, we have to observe, that from the great change that has taken place in the circumstances which gave occasion to its enactment, and for which it was intended to provide, a literal observance of it seems not only to be no longer necessary, but even possible; and that from the little advantage to be expected, were the clergy to comply only literally with its legal injunction, and from the difficulties which stand in the way of a general compliance with it in any sense; it may deserve consideration

whether it should be continued to be administered, or whether, in consequence of that total change in the situation of the lower classes, whom these schools were designed to civilize, and to teach to speak, rather than to read English, the clergy ought not to be relieved from the obligation thus imposed on them, by a repeal of that part of the statute which imposes it. Yet in those parishes where parochial schools are already established, or could be so, we are of opinion, it would be proper that some measure should be adopted for the continuance of the present, and the encouragement of future similar establishments, as far as may be practicable.

But we are fully persuaded of their inadequacy, as a system of general education of the poor; even if it were practicable to establish an effective one in every union.

And this inadequacy is the reason of our not entering more fully into the consideration of any plan for put-

ting them into a more effective situation, as such a plan might possibly interfere with or be superseded by a general system for the education of the poor, the consideration of which is reserved for the conclusion of our labours. We shall nevertheless at present observe, that not any funds however great, or the best considered establishment, can substantially carry into effect either any improvement in the parish schools, or any general system of instruction of the lower orders of the community, until the want of persons duly qualified to undertake the education of the lower classes be remedied, and till some institution be formed to prepare persons for that important office.

Council-Chamber, Dublin Castle,
Nov. 2d, 1810.

(Signed.) WILLIAM ARMAGH. (L.S.)
ISAAC COWRY. (L.S.)
JAMES KILLALLA. (L.S.)
GEO. HALL PROVOST. (L.S.)
WM. DISNEY. (L.S.)
J. LESLIE FOSTER. (L.S.)

APPENDIX.

An abstract of the returns of Parish Schools, made to the Board of Education.

Number of BENEFICES in each Diocese.	DIOCESES.	No. of Benefices from which Returns have been received.	No. of Pa- rish schools returned.	No. of Parish school hou- ses return- ed.	No. of Scholars returned as attending Parish Schools.
69 - -	Armagh - -	61	57	33	2,354
86 - -	Dublin City - -	20	20	20	534
	and				
23 - -	Dublin and	57	43	27	1,782
	Glandelagh - -	14	9	- - -	261
24 - -	Tuam - - -				
	and				
47 - -	Ardagh - -	15	14	7	923
99 - -	Cashel - -	22	15	4	457
68 - -	Meath - -	47	33	16	1,423
20 - -	Limerick - -	20	20	- - -	813
15 - -	Killalla - -	11	8	- - -	397
30 - -	Clonfert - -	8	4	- - -	213
50 - -	Kilmere - -	30	28	7	1,331
	Killalloe - -	42	24	2	764
651	- - - -	347	275	116	11,252

551	-	-	-	347	275	116	11,252
31	-	Kildare	-	27	16	3	415
65	-	Down & Con-	-	28	20	13	681
	-	nor	-				
80	-	Leighlin	-	37	26	11	798
	-	and	-				
	-	Ferns	-	43	27	14	1,897
29	-	Elphin	-	23	10	2	353
69	-	Cloyne	-	43	18	2	655
44	-	Waterford	-	7	8	1	235
43	-	Derry	-	36	35	15	1,426
24	-	Dromore	-	23	24	13	1,157
64	-	Cork	-	42	21	2	752
41	-	Clogher	-	41	40	19	1,707
56	-	Ossory	-	11	8	4	260
28	-	Raphoe	-	28	31	18	1,416
Total, } 1,125 -				736	549	233	23,006

(A Correct Copy.)

JOHN CORNEILLE, Sec. to the Board of Education.

For the Belfast Monthly Magazine.

MEDICAL REMARKS.

IT is a medical truth, more known than practised, that chronic diseases require chronic remedies. Indeed, as Bacon long ago observed, medicine is a science more professed than laboured, more laboured than advanced, the labour being in circle, rather than progression, and the novelty being more in manner than in kind. To cure a chronic disease by a grain or two; or a drop or two; to remove totally a confirmed gout by two drachms of Peau medicinale; or to cure a confirmed consumption by some bottles of vegetable balsam; these are the miracles of modern superstition, the wretched credulities which set a civilized age almost below the level of a barbarous one.

But there is a class of diseases, of which that last mentioned is an example, which are neither curable by remedies nor regimen applied solely to the individual, neither by the temporary and temporizing prescription of the physician, nor by the appropriate use of the elements, in which regimen consists. There is indeed an innocent physician of the name of Lambe, who proposes to cure, ef-

fectually, consumption, cancer, and I believe other constitutional complaints, by the exclusive use of one of the elements, viz. distilled water, which at least bids as fair as all the druggery of shops.

But the truth, in reality, is, whatever practitioners may profess, and however patients may confide, that the cure of the large class of maladies called constitutional, is seldom, if ever, effected, when once they have taken place. A chronic disease requires a chronic remedy. But the constitution which pre-disposes to consumption is curable not in the individual, but in the course of generations. It is only to be attained by the slow and gradual change, for the better, of the constitution which has been deteriorated, and that depends, in no trifling degree, on a change in the frame, or at least in the habits of society itself. The constitution of individuals is much affected by the organization of civil society. Thus a large manufacturing town is often the seminary of that debility of the animal fibre, which brings on the pitheisical conformation as well as temperament, and then becomes transmissible to the offspring.